Zions Herald

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READERS WRITE

Federation Martyrdom

First, let me express my appreciation of the editorial job you are doing in Zions Herald. It is vigorous, intelligent and courageous. It is interesting and informative. It is worthwhile.

I do not share your concern for the possible martyrdom of MFSA because of the conference action. The church has gone on record as disapproving its use of the Methodist name, and its continued tenancy in Methodist premises. If MFSA disregards this action and undertakes "to defy and embarrass the entire church," it will condemn itself before the world as being neither Methodist nor Christian. Any new members it may gain as a result of this kind of publicity will doubtless be more than offset by the increased interest of thousands who have been embarrassed by the stigma this group has imposed on our church.

Sherman L. Smith,
East Greenwich, R. I.

Methodist Witch Hunt

I wish to thank you most heartily for your summary in Zions Herald of May 21st, 1952, of what you were not permitted to say at the General Conference relative to the action taken against the Methodist Federation for Social Action. I agree that the Federation is not under the jurisdiction of The Methodist Church, and that the action was as much out of place as it would have been if taken against a Baptist or a Presbyterian organization.

The General Conference has no patent on the word "Methodist." To have issued a clear-cut statement to be published in the Methodist press and read if possible in every Methodist church, to the effect that the Federation is not under the jurisdiction of The Methodist Church, and that The Methodist Church is in no way responsible for its actions, would have enlightened an immense number of Methodists who are ignorant of that fact, and also an immense number of outsiders who are equally ignorant, both groups blaming Methodism for its actions. By assuming jurisdiction where it had none, Methodism has involved itself in a situation which I believe it will have much cause to regret. It will sound to thousands, both within and without Methodism, like an official declaration that Methodism has no longer any real interest in the underprivileged classes. It seems to be forgotten that Methodism first really got going among underprivileged classes.

It seems to me a calamity that the great Methodist Church has become as jittery as the rest of the world and as eager for a witch hunt. As a Methodist pastor in Colorado from 1893 to 1900, I knew some real Circuit Riders, and I wrote that organization that they had dragged that name down to a pretty low level. In their pamphlet against the Federation, they listed as supporters and officers of the Methodist Federation for Social Action many persons who have rendered America and Methodism distinguished service, but in their list of their own officers and supporters I could not find even one name with which I had become familiar, though for more than thirty years I have constantly read at least two Methodist religious papers.

Francis L. L. Hiller,
Washington, D. C.

Open Letter To Bishop Lord

Dear Bishop Lord:

We have been following with interest the recent discussions regarding the fate of the Riverdale church. Not being personally acquainted with the situation, we are not competent to judge the merits of the case. Probably the decision to rebuild was a wise one.

However, the discussion raised by the question is a symptom of a deeper and more general problem. Many of the young ministers of the Conference with whom we have contact are wondering about long-range po They see the present policy as one of exp ency, or holding the line in each partic situation, rather than one which looks to future. We do not say that this criticis justified, and realize that it is easy for t not responsible for decisions to see onl part of the picture. But the fact is that criticism is widespread. It leads many yo ministers to doubt the wisdom of remai in this Conference — particularly those special abilities.

One type of situation which is critic is what might be called the "Dying Stu Charge." Students are, of course, sent churches which cannot afford to pay full-t salaries. Many of these are in difficult a It seems unfair, both to the men and to churches, to send students with no previ experience to such places. Too often student is told, "This is a hopeless situa — your job is to try and keep it alive two more years." So things drift al from one short pastorate to the next, go from bad to worse, because the student neither the time, nor the encouragement really do an effective job. In many s cases the situation may well be hopeless so the question might be asked, "Why p long the agony?" In other cases, it may be as hopeless as it looks. Perhaps mat leadership and continuity could accompl something. Has consideration been given the group ministry plan, whereby mat ministers and students could have joint sponsibility for a group of churches? T undoubtedly has disadvantages as well advantages, but it would seem that there places in our Conference that would be op to experiments along this line.

Another situation which disturbs some us is that of the churches which have be struggling along in student charges for ma years, and now find themselves in the mido of new housing. In most cases the stude pastors are doing the best they can with t time available, but this is not enoug Wouldn't it be possible to find funds to su sidize full-time ministers in such places f the short time it would take to build the up to where they could support themselve It would seem that from a purely financ point of view this would be wise, for in few years such churches would repay throug apportionments more than was given the

We know you are aware of these matte and are doing all you can to find solutio We write only to let you know that alo with other young ministers, we are concern with the future of the Conference, and a wondering what plans are being carried o or considered.

We hope that there will be opportunity f further discussion of this question.

(Rev.) Newell S. Booth, Jr.,
Somerville, Ma
(Rev.) Otis A. Maxfield,
Wilmington, Ma

The Church And Public Relations

FRANCIS C. WILSON

Y FAVORITE STORY is about the little boy who came down to breakfast one morning and asked: m, is it true what the preacher said about God mak- people out of dust?" The mother, obviously pleased the mischievous apple of her eye was at last remem- ıg something from church, replied: "Yes, dear, God e man out of the dust of the earth." "Well, mom," the second question, "is it also true what he said t people when they die going back to dust?" "Yes, that's true too." "Well, mom, you'd better go look r my bed. There's someone either coming or going."

ıblic relations in the church as a whole, while greatly roved in the last few years, is still somewhat of a y affair, in which it is not at all clear whether we are ing or going. If this sounds too harsh or critical, let qualify the statement by saying that, as a church, we not yet explored the full potential of telling our . The effectiveness and achievements of the church far more thrilling and extensive than the story we The local church renders greater service in the lives s people and its community than ever comes to light s publicity.

he fact remains, however, that by and large the church a poor job in the field of public relations. About the times the church has demonstrated any vital concern getting a message to the public — both in and out of constituency — have been those occasions when the rch specifically wanted something: namely, money for ets and expansion, or pew fillers for special services. s has been sadly true both on denominational and local ls. This will never give us good public relations.

HE CHURCH NEEDS to give greater consideration to the ministry of telling its story — its full story — ough a more adequate program of effective public re- ons. This will require the use of professional publicity niques and public relations budgets commensurate the need. This is not to suggest that we need propa- da machines, but it does mean that we must employ ctive means if we are to achieve good results. Many ominations develop great programs for missions and cation, as do many local churches, without plans to lement them with adequate publicity — forgetting that licity is missionary and educational work, too, and that through all the media at our command can the church vince a frankly secular society that spiritual faith is vant to modern life and its problems.

he trend towards more effective public relations is ing momentum. Some denominations, the Method- the Northern Baptists, the Lutherans, and the Seventh Adventists, are constantly improving their informa- services.

is interesting to note that since World War II, and cially in the last two or three years, religion is taking e and more of the spotlight in press, radio, television, motion pictures. It is significant, however, that the demand for this has come more from the media themselves than from the church. One can detect a rising tide of religious expression in all forms of communication. This one may judge to be a noteworthy by-product of the effectiveness of the church, or else a felt need arising out of the day-to-day problems of a difficult and hazardous day. Whatever may be its roots, it presents a golden opportunity for the church to implement its gospel of service and hope through the channels of creative public relations.

THE PURPOSE OF public relations in the church is to keep the church, its program and its message, constantly before the public in its best and most effective light. The story of the church is a thrilling, human-interest impact upon the lives of people, their needs, their hopes, their problems, their afflictions and misfortunes. By its very nature, the church never ceases to be news. It is in the field of public relations all the time, because it is composed of people, it deals with human personality, and it is dependent upon the receptivity of human reaction. The church is people. What people do and want to do— if winsomely told — always brings a response in the heart-strings and the yearnings of other people. The church dies when it forgets that its precious stock in trade is the people it serves in the name of the Christ.

This personality commodity must not be exploited by cheap, insincere, or sensational methods. On the other hand, the church must not become so stodgy and sedate in either its programming or its publicity as to repel people. Public relations in the church must ever be on the level of creative imagination and skill in order to win the audience of people who need the ministry afforded by the program of the church.

THIS AUDIENCE IS two-fold: the constituency of the parish, and the unchurched of the community. Simply to maintain a house organ relationship to the stated membership and neglect the impact of the community is to miss the boat in effective public relations.

Neither churches nor ministers ought to become publicity-seekers. We have those, and "they have their reward." But it is equally undesirable that a church should build a wall around program and activities so as to be completely lost from view by the community. Churches need to let their lights so shine before men that they may see what a relevant, vital religious program has to offer, and thus glorify their Father which is in heaven.

The church has a great message that thoughtful men and women everywhere are eager to hear. And it has an effective program to implement the basic principles of Christianity in thought and action. But neither the message nor the program seems very vital to the average man on the street, because rarely is he confronted by its real impact. His idea of religion more often than not is confined to a few nostalgic, almost forgotten memories of Sunday school back in "the good old days" of grandmother and some long-winded preacher.

Peoples' ideas of religion are difficult to change, both in and out of the church. It is commonplace to hear New England Methodists still talking about the Ladies' Aid and Epworth League, though we have not officially had either for more than a decade. I know of a church that once refused to use the term "Holy Spirit" because it was too "modern." These are extremes, I must confess, but are indicative of the ancient ideas still very prevalent.

But the real problem is more serious. Even within our churches, the social and ethical implications of the gospel have never taken root in the lives of a majority of our members. The religion lived by too many church people and practiced by too many churches is a far cry from the spirit and teachings of Christ.

This points up the vital need for more adequate public relations, as a tool to proclaim what the church really is and what it is doing. Stanley I. Stuber, in "Public Relations Manual for Churches," expresses this in a splendid way when he says: "If we ever expect to mold public opinion, we must do it by using the very instruments with which the mass of the people are familiar. It is useless to try to reach those who need the gospel most by confining it within our local churches. Now is the time to release the gospel from its boundaries and present it anew on a world-wide sounding board."

If in our own local churches we have little opportunity to reach the "world-wide sounding board" as Mr. Stuber suggests, it does not exempt us from the imperative to employ the full sounding-board of whatever media may be available to us in our own communities.

The church needs simply to tell its story. It needs to tell it in an interesting, significant manner — else it goes by the board. Professor Roland E. Wolseley, in an article last October in *The Pastor,* began with a generalization that "A fundamental weakness of present day church publicity is its lack of diversity." I am afraid that I would be prone to re-phrase it by saying, "A fundamental weakness of present day church publicity is its lack" — period.

What the average church does in its publicity, I am afraid, is to emphasize sermon subjects, rummage sales, circle meetings, and bean suppers, rather than the more significant aspects of what it does. The full story, if told by all the churches, would have a profound impression upon the world. That is the basis of the plea for a more effective use of public relations by the church as a tool for the redemption of mankind.

Let us look at three rather serious criticisms of church publicity in general: (1) Many churches render their publicity ineffectual by doing it spasmodically. The church has a continuing program, and its publicity should be an evidence of that continuity.

A small boy on vacation with his parents was asked if he went to Sunday school. He replied, "Sure, when home." "Why don't you go in the summer time?" "(he said, "I don't go in the summer time because J is on vacation." Too many churches give the impres through their publicity that religion takes a year-ro vacation except on Christmas, Easter, and the every m ber canvass. This is a costly mistake and a false imp sion. Most churches carry on splendid activities wh lie buried under a bushel of ineffective communicat with their own members and the community at large

Church publicity should be constant in timing, creative in form. Successful business companies h demonstrated this to perfection. The Coca-Cola peo for example, have surpassed all others in the soft-dr field, not necessarily because they have a superior prod but because they have kept everlastingly at it in th advertising. Winter and summer they keep before peo all over the world the idea that "the pause that refresh means a glass of Coca-Cola.

The church must be as persistent in keeping the st of its ministry before its people. your church is active, there is a ne story developing all the time. Wh the church reporter calls up to a "Is there anything cooking?" wise pastor will find something give him. But be sure it is warmed-over hash, too old for c rent consumption.

Spasmodic publicity often gets be a fault, even in parish contac Some church members never he from their church or pastor exce when there are appeals for mon This inevitably erects a road blo in effective relationships within t parish. Every church needs sor sort of parish paper or regular ne letter to its members, emphasizi the spiritual, educational, and fello ship opportunities which the church affords for its me bers, rather than the somewhat monotonous strain of wh the church demands of its people.

(2) Too often church publicity centers on the obvio and the insignificant. It is not news that the Rev. Jo Doe is going to preach next Sunday morning in h church, nor is it very thrilling that the Minute Maide class is going to hold a tea at Mrs. Henry Jones' hou Tuesday afternoon. The fact is that Mr. Doe preach every Sunday morning and the good ladies of Podu Corners Church are always holding pink teas. But great deal of church publicity is on that level. The cr ative church will find something far more meaningful i its cubicle of the Kingdom to proclaim to a spiritual hungry world shaken by devastating problems.

(3) A final criticism is that many churches are far to parochial in their concept of publicity. Apparently the only interest is the mechanical success of a particular a tivity in their own backyard. The media of communic tion available to the church ought to be used mo

"We believe in a free pulpit, but we also believe in a free pew. Ministers seek no immunity from criticism by hiding behind the cloth. The liberty we ask for preachers we gladly share with the layman. Search for truth, freedom of discussion, honest and open approach to every debatable subject — these are the paths to the goals we both seek."

* * * *

From the Episcopal Address delivered at the General Conference of The Methodist Church, 1952.

ctively to bring to the unchurched and the indifferent relevance of the Christian gospel.

HE BEST NEWS we have in any church are the stories of what churchmen are doing in actual life ations to make meaningful the spirit of Jesus that cre- a little segment of the Kingdom of God. These igs are vastly more newsworthy than all the sermons activities we can ever produce.

imes O. Supple, in an article in *The Christian Century* Aug. 17, 1949, remarks that "If the local pastor wishes let the unchurched know that his parish is not just Gothic pile at the corner of State and Main, he can do so by trying to make the religious news in the l press reflect the vitality which is being shown in e days by a working Christian faith. If the religious vs is vital, if it shows the emerging social strength of dern Christianity, then the unchurched will seek out local church. They will never seek out a religion resented to them by a flock of one-paragraph announce- nts of rummage sales." End quote, and a hearty Amen!

Vhat are some suggestions for effective public relations? publicity, appearances are important. It is therefore d public relations to see that the church building is t as clean and as neat as possible. All church build- s are not attractive, but if maintained as the "house of Lord," with due care for cleanliness and neatness, any rch gives a pleasing appearance.

poorly kept building, with dirt and disarray in odd ners and stairways, is a depressing atmosphere capable disheartening the most ardent church members, and is best possible deterrent to possible visitors. On the er hand, a clean, well-lighted building, no matter how , creates a good impression.

HIS IS AN IMPORTANT part of any program of good public relations, that every church building uld reflect the glory of God. Every time a person looks n a church, he should receive the impression that here omething vital and worthwhile, worthy of man's best alty and support, the symbol of God's presence in the mmunity's life.

Vhat is true of the building is equally true of all the ls of publicity — the outside bulletin board, the Sunday endar, the parish letter, and all the rest. All reflect atmosphere of the church. Neatness and good taste far more important than the cost or trouble involved. Most churches have limited budgets for publicity, but t is no valid excuse for unattractive, poorly done mim- raphing. A messy calendar is worse than none at all. e wise pastor will guard with great care the appearance any piece of material that goes out from his church, wing that it is a vital part of good public relations to ke a pleasing impression at all times.

n terms of public relations, the church will use as much ted or mimeographed material as it can afford — all reative and attractive as the originality of the minister make it. If advertising pays in business, it pays in the d's work. But it has to be good, else it may cheapen message it carries.

One of the best channels of public relations in the church is creative programming. The average church, especially if a smaller one, suffers from routine dullness. There is too much sameness and too little originality. Careful planning and some inspired imagination will do much to create a sustained attendance-interest in the events of the church calendar.

What the church has to offer in its ministry should be well planned and carefully executed — not for its impressive appearance, but for its dynamic effect in the thought and action of the worshippers. Often we must dramatize the well-worn causes of the church and be willing to use fresh approaches and new techniques. The program must be geared to the needs of people where they live.

IN ALL OF THESE, we are dealing in good public relations. If the program is effective in reaching the needs and touching the real-life problems of people, and if we tell our story persistently, creatively, and skillfully through newspaper, radio, newsletter, posters, bulletins, etc., we need have no fear for the growing vitality of the church.

Publicity is pointless if we have nothing to offer. If we have anything in our churches to offer, good publicity is part and parcel of our ministry. If there is any of the good news of Christ taking place in our churches, we ought to tell it through every possible media of communication — and the more effectively we tell it, the more good news we will have to tell. That, of course, is the real basis of good public relations in the church.

A FORMULA FOR HAPPINESS

Walter Spence

"Go your way: eat the fat and drink the sweet and send portions to him for whom nothing has been prepared."—
Nehemiah 8:10.

The world is a garden with weeds and flowers,
And to each is given to cull what he will:
He may gather the bramble, the thistle, the tare,
Or may his basket with flowers fill.
The world is as we choose to take it,
And life is what we choose to make it.

The beauty and sweetness of this good earth
Is given to us to use and enjoy,
And we shall find a heritage rich
If our eyes and heads we wisely employ.
But we must seek and find and cull
What is true, what is good, what is beautiful.

Yet not for our enjoyment alone
This beautiful world has the Lord prepared;
He would have us gather its sweets and flowers
To be with those less fortunate shared.
The good which we with others divide
Is thereby sweetened and multiplied.

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An Additional Area?

Because of increased membership, the Northeastern Jurisdiction of The Methodist Church may establish an additional episcopal area when it meets at Harrisburg next week. There has been considerable desire expressed to create an additional area to relieve the excessive load of administration in the Pittsburgh Area. West Virginia has enough Methodists to justify the creation of an area there — but would that be good for West Virginia? New Englanders should never call any section of the nation provincial — but then let's put it this way — would there be a danger that West Virginia might *become* provincial in its Methodism if it became an episcopal area?

What about some redefining of lines in the existing areas? Why, for example, is the Central Pennsylvania Conference in the Washington Area? Why does Philadelphia have its own area? Why is Scranton in the Philadelphia Area and why is Williamsport in the Washington Area? Why is Vermont in the New York Area? Could Pittsfield, Massachusetts be served by Boston as well as it is now being served by New York?

The General Conference has ruled that two new areas may be established in the wide western ranges so that the churches may be more effectively served. Hence the North Central and the South Central Jurisdictions will each elect an additional bishop. This, added to the Northeastern Jurisdiction's possib addition of an area, will mean three new bishops f American Methodism.

This editor knows nothing of episcopal travel, b he knows travel. The Northeastern Jurisdiction is thoroughly difficult territory for riders of the rails a sky-lanes. Maine is a very good example of what mean! New Hampshire is hopeless! Pennsylvania h its limitations. New York is fair. New Jersey is co fusing. Delaware and Rhode Island are where th are! Bishops travel far more than editors; editors not do good editing when they travel: the conclusi may or may not be obvious!

The Northeastern Jurisdictional Conference mee ing at Harrisburg needs a careful analysis of its pop lation and geography before it decides to add an ep copal area. The committee on conference boundari should do a thorough job reporting to the confe ence before such a step is taken.

Motherhood In Uniform

The lady in the WACs who recently became mother has appealed a decision of the Army whic separated her from the armed forces. Senator Russe Long has indicated that the Army has insulte motherhood because of its decision. One Bosto paper has said editorially, "After all, motherhood not a malignant illness. . . . It should be regarded a perfectly normal happening for married wome whether they are in the armed forces or not."

Now let it first be said that this editor is not mother. He is a father, however, and he has a fund mental respect for what motherhood means in th life of people. He finds it difficult to accept the ide of motherhood in an Army uniform. We have twisted vision of Whistler's mother in a WAC suit Certainly military law would allow no prior choic above military responsibility; therefore, what happen to the responsibilities of motherhood in such a case Civilized people accept the responsibility of mothe hood as something more than just the bearing of chi dren. Animals have been able to get away with han ling parenthood on the basis of no home life — bu they haven't made much progress in civilization.

We have noted that when parents handle the bus ness of bringing up their children by absent treat ment, the results are usually most tragic. Witness th juvenile delinquency studies and see how ofte broken homes and working mothers are listed i those case studies.

No, we hope that the Army does not give back th

AC's uniform. Motherhood and the WACs don't x. The baby is a "third party" in such an array, d he has a right to expect better things.

"The Miracle" Is Not Banned

By a solid majority, the Supreme Court has ruled t the New York State Board of Regents violated h the First and the Fourteenth Amendments to the nstitution when they banned the motion picture he Miracle," on grounds that it was sacrilegious.

"The state has no legitimate interest in protecting y or all religions from views distasteful to them. . . . is not the business of government in our nation to press real or imagined attacks upon a particular igious doctrine, whether they appear in publicans, speeches, or motion pictures," said the Supreme urt. This is really the heart of the matter, and is a ssuring decision which goes far deeper than the erits or demerits of a particular motion picture. The urt's decision pointed out that even in Italy, where e Mussolini-Vatican Lateran Treaty is still in effect, s particular film was not banned. The Lateran reaty compels the Italian government to bar anying which is offensive to the Roman Catholic urch. Certainly a democratic government could ver be a party to a totalitarian document like the teran Treaty; but what is even more reassuring to is the principle established by the court that reious convictions must stand on their own feet, and at in this nation the government may not suppress acks upon a particular religious doctrine. What ay be called sacrilegious by one religious group may t be considered to be sacrilegious by another; hence e burden of proof and the dignity of a particular igious dogma held by any religious group rests on its own sincerity.

Several illustrations of the state moving into this atter of religious dogma could be cited; one of the ost glaring at the present time is the Roman Catho insistence that planned parenthood is "against d's law." This political issue was fought on that ry level in Massachusetts several years ago, and ill probably be fought on the same level next year. may well be that the planned parenthood issue uld be considered by the Supreme Court as a reult of its judgment on the question of sacrilege.

The Christian, like Pikes Peak, needs no legal dense. If beliefs cannot stand criticism and even vint opposition, then the validity of those beliefs is estionable. Never has a religious conviction been epened by dependence on legal enforcement.

The Yankee Methodist

Dear Golden Dome:

Did you see where the Supreme Court ruled that it was legal for bus companies to use public address systems in their busses? Last week, while attending the New England Conference sessions in Worcester, we were treated to this ghastly practice in the local busses, and came to the conclusion that if the Supreme Court justices had been forced to ride in the Worcester busses, they would never have reached the decision just announced! After all, when you pay your fare to ride on a crowded bus, struggle back to fulfill the injunction of the bus driver, "Move 'way back, youse guys," and then gasp for air during your bouncy ride, it does seem that you should not be forced to listen to commercials and the din of some frustrated, would-be opera singer yowling herself to pieces over some "Little White Cloud!" Of course you still have freedom to walk. . . .And speaking of freedom, did you see the story about the 213 stores in Montreal that defied the city's by-law forbidding business during Ascension Day? That was just about one-half the number of stores that defied the law last December when they kept open during the Feast of the Immaculate Conception. The Montreal business people are apparently giving in on this matter. One of the most amazing aspects of the case is that lawyers for the Quebec Attorney General have announced that they will oppose any effort to "interject a religious element into the case." An attempt by the defense attorneys to bring letters from Montreal's Roman Catholic archbishop into the court hearing was quickly frustrated when the lawyers for the city contended that the archbishop's favoring of the by-law had no relevancy. That, dear gentle Dome, is interesting to say the least! You don't suppose for a minute that the Baptists asked that Immaculate Conception Day and Ascension Day be made into legal holidays, do you? . . . Speaking of governmental doings, it is interesting to note that 17 states are now on record requesting Congress to call a constitutional convention in order to propose an amendment to limit federal taxes to 25 per cent on incomes, gifts, and estates. Of course parsons won't worry about that because they don't make enough to be taxed too much, but we will all watch this development. . . . Off to Harrisburg next week to attend the Northeastern Jurisdictional Conference. Since there will not be anything to do between balloting for one or two bishops, I'm not calling you in to edit Zions Herald while I am away. I'll have plenty of time on my hands. . . . ESB

Religion In Public Education

MARY ALICE JONES

THE METHODIST CHURCH has a serious responsibility, as the largest of the Protestant church bodies, to take vigorous action to stimulate public opinion in support of religion in the public schools.

God in education has nothing to do with the separation of church and state. Rather, it means assuring to education its essential quality of integration, of interpreting life as a whole. It means bringing means and ends together so that a school can offer a sound education. The history of the human family has not revealed an integrating force adequate to sound education apart from God, the source of truth and righteousness and love.

The American people and the government of the United States are in serious need of a re-affirmation of the reality of God to re-establish respect for moral values.

There has been an aggressive effort to take God out of public education in these latter years. That there is a causal relationship, we shall not attempt to prove, but it is a fact that during these same years public education has fallen upon hard days. It is not receiving the financial appropriations it has to have if it is to operate effectively; it is not enlisting the quality or the number of teachers and administrators necessary to carry on a program which commands respect; it is not enjoying the confidence and support of the citizens without which it cannot survive.

BECAUSE THERE HAD already been developing through several years a feeling of uneasiness on the part of many citizens about the whole idea that education apart from God can be sound education, the recently stepped-up attacks upon the public schools by super-patriots on the one hand, and the sectarian bodies on the other, have not been met with any wholehearted rallying to the defense of the public schools by the general church public. Instead, this uneasiness is expressing itself in the increasing numbers of parochial schools under the auspices of all sorts of religious bodies — including a few Methodist churches — and increasing numbers of private schools, and in dangerous indifference to the future of American public schools on the part of responsible citizens of this country.

The public school has been one of the glories of these United States. It has been one of the chief, if not the chief, instrument of democracy. The present criticism is not a trivial annoyance; it is fast developing into a life-and-death struggle for the public school system in the United States as we have known it and as it has so effectively served the nation.

The vast majority of the American people want their children to have a sound education, an education that takes account of God, the source of truth and love and moral law. To build up an educational system which teaches how to make a living but ignores the insights of religion regarding the ends of living; which teaches the techniques of science but ignores the purposes which science should serve is to invite the very disaster whi now threatens the public school system.

It is our conviction that one change in the total situ tion within which the public school operates can do mo than any other to stop the present destructive criticis and turn it around toward renewed confidence and su port. This is a change in the attitude of the public scho authorities toward religion in education.

IF RELIGION IS placed in its rightful place as t keystone in the arch of education, if God, the sour of righteousness and truth and love, is recognized as t most important reality in human life, then the teachin of science, history, economics — all education — can ha a sense of direction, a sense of unity, an integrity that so sadly lacks today. Parents can feel that they ca trust their children to the public school because they wi have confidence that fundamental moral values will be a essential part of education, that ends and means will b congruous.

To set in motion forces which will restore to the publi school the essential quality which it has been lacking, th Christian churches have a solemn obligation to make the voices heard in local school boards all over the nation a well as in the national educational organizations. T say that religion in public schools is un-constitutional to speak foolishly. The Constitution of the United State does not outlaw God. The public schools are what th people want them to be. If the Christian churches ca help their members as citizens actively to insist upon pla ing explicit recognition of God as the source of truth an righteousness and love at the heart of the education bein provided to their children, then this change will take pla in the public schools.

IF THE MEMBERS of the Ethical Culture Societ wish to teach their children to ignore God, if the So ciety of Atheists wish to teach their children to deny God that, under the Constitution of the United States, is thei privilege, provided they do not also teach their children to ignore the civil law which is built upon the law o God. But no pressure groups have the right to under mine the strength and the effectiveness of the publi schools as educational institutions by insisting that they outlaw the source of the very truth and righteousness which they are set up to teach.

The situation is urgent. Irresponsibility and immorality in high places and among the rank and file of the people of the nation alike can be expected to grow until they put in jeopardy the very life of the nation if successive generations are sent to schools which fail to teach men to respond to the most important reality in the universe, the existence of God.

Let the voice of The Methodist Church be heard in a great effort to save the public schools by recalling them to their primary function: to develop good men, men who respond to God.

What Is Christian Pacifism?

HAROLD A. BOSLEY

[E ANSWER TO THIS question, I believe, can be ummarized in two sentences; Christian pacifism is thical implication of the Christian philosophy of life ve to the institution, system and practices of war. implication involves the complete rejection of war ing sinful and utterly un-Christian. With these state- s as background, some explanatory remarks may be der.

ristian pacifism is not a total philosphy of life; it is mplication of such a philosophy. It is the meaning e Christian philosophy when confronted by war. The "pacifism," to me, has no clear meaning when con- ing other problems, such as injustice, enforcement of in a community, family quarrels, intolerance, etc.

e Christian philosophy has ethical implications for all , but they should not be labelled "pacifism." The ish language is not so poor that we need to call upon concept for so many different uses that it loses its se content. Christian pacifism has a precise content n used to describe the relationship between the Chris- view of life and the institution of war — and I ose to restrict the scope of its meaning to that duty.

bviously the merit and strength of Christian pacifism nds upon the Christian philosophy of life. At the mous risk of over-simplification (a risk that would un if this article were a volume), certain broad prin- s stand out clearly as being fundamental to this par- ar view of life.

NCE EVERY philosophy contains a metaphysics, an epistemology, and an ethic, it is to be expected that principles basic to the Christian philosophy of life will lve a theory of reality, of knowledge and of value. e, I am convinced, are several fundamental and valid ements of Christan beliefs about the nature, meaning responsibility of living in this universe.

) God is love. The known facts about the nature of ity justify the conclusion that there is a principle of gration in the universe which manifests itself on the han level in the growth of values. Putting it in an- r way, we may say that there is a principle of cohesion continuity in space and time which, while not exclud- the operation of the principles of diffusion and diver- , does include them within its intention and opera- s. When Dr. Charles Hartshorne says that there is e metaphysical sense packed in those three words, d is love," than in any metaphysical system, Christian kers are in complete agreement.

2) Jesus Christ is our clearest revelation of the will of d for the life of man. To say this is not to subordinate nce or art or any other effort to deepen our under- ding of the meaning of the world to what is com- nly and accurately called "the Christian revelation." s Christ is precisely that: in his life and teaching we d our most convincing interpretation of God's will for man life and affairs. His hierarchy of values, putting the Kingdom of God first and subordinating all else to it; his appreciation of the simple fact that love is the most powerful force open to man because it is of God; his categorical insistence that those who follow him take the spirit and pathway of love; his way of dealing with evil, injustice and indignity as well as the sins of pride, lust and avarice; the peace and power that came to him through his acceptance of and commitment to the will of God — all these indicate the forms in which he reveals the will of God for the life of man.

(3) Confessing Christians must try to find their way in the will of God as revealed by Jesus Christ. The plain fact that there is no sure way of doing this to the satisfaction of all is written large in Christian history, past and present, on this issue of war and many others. Yet all Christians continue to believe that this is our responsibility — one which we must assume as best we can. This conviction is the dividing line of decision for all Christians — and we are obligated by commitment to try to discover it and obey it implicitly when we think we see it.

THE DIFFERENCE between the Christian pacifist and the Christian non-pacifist lies in this restricted area of decision. They do not disagree, as I understand them, on the nature of God, or on the Christian revelation or on the Christian's responsibility to find his way in the will of God. They agree that these convictions are fundamental to Christian ethics and to the creation of any degree of Christian society. But they do disagree on whether the institution, system, and practices of war are forbidden by loyalty to the Christian understanding of the universe.

The Christian non-pacifist believes that while war is evil, other evils are more serious and can only be remedied by what has been called "the dreadful surgery of war." Therefore, he is able to support and engage in whatever must be done in war in order to insure victory. And, I must say, he does this with as clear a conscience as any pacifist could hope to have.

THE CHRISTIAN pacifist, on the other hand, believes that it is an outright sin to consciously choose a course of action which demands for its success the attitudes, practices and achievements of war. The fact that he shares indirectly in the support of war by living in a society which is at war must be acknowledged at once. But it is more than counter-balanced by the fact that he is determined to oppose war whenever, wherever, and however he may when consciously confronted by a decision.

The Christian pacifist believes that whatever good may come out of victory in war will be swallowed up by the evils let loose through war. He believes that resort to war is a confession of lack of faith in the reality and relevance of the power of love in human life and affairs, and, indirectly, of lack of faith in the Christian philosophy of life. He refuses to accept for one moment the popular notion that if you lack a gun you are unarmed.

He knows that in and through the practice of love he

has a weapon that not only can win the victory over injustice, injury and indignity, but also is the only one that can hope to win. Believing this, and believing further that war worsens every evil it proposes to oppose, the Christian pacifist rejects war, root and branch, and does so because of sincere Christian conviction.

This he does without arrogating to himself either infallibility of insight and judgment or the sole possessor of a conscience at peace with God. He need not and sh not break or strain unduly the bonds of fellowship w bind him to the Christian who disagrees with him. do this would be as open a denial of his faith in the C tian philosophy of life as war itself. Believing that God all things are possible, he will bear his witness ag war within the wide fellowship of the Christian ch and seek always to keep faith with that fellowship.

Our Pacifist Forefathers

RAYMOND H. LAURY

IN THE THREE leading founders of American Methodism, we present-day Methodists have a rich heritage of pacifism and freedom. Francis Asbury, the "Prophet of the Long Road;" Jesse Lee, the organizer of New England Methodism; and Freeborn Garrettson, the herald of the organizational Christmas Conference, as well as a leader in the founding of Methodism in Maryland, Nova Scotia, and New York — were all conscientious objectors during the Revolutionary War. These conscience-free men have left a record that is pertinent to our times.

Francis Asbury has a secure place in America's Hall of Fame. He had a difficult time during the war. Freeborn Garrettson wrote in his diary, "Asbury found an asylum at the house of good old Judge White, and I believe that none but the Lord and himself knew what he suffered for nearly twelve months. We have since seen the hand of the Lord in preservation." Asbury, himself, was not so sure of the wisdom of his course. He writes: "Sometimes I have been afraid that I have done wrong in retiring from the work, though, as far as I can judge, the glory of God and prosperity of his church were my chief objects." Again he writes: "What reason have I to be thankful that in the midst of war and confusion I am kept in peace and safety?"

HISTORY VINDICATES Garrettson's conclusions. For during this time Asbury was diligent in his reading, his devotional life, and in his personal ministries to others who were in distress. He writes in his Journal on April 10, 1778, "My heart was kept pure and panting after God, though I was in some sense a prisoner, and under the necessity of being concealed, rather than sacrifice the peace of my conscience and offend my God."

When Mr. Hartley was put in jail because he both prayed his sermons on his knees against war, as well as preached his message of freedom, he seemed to secure larger congregations than ever as he preached through the prison bars. Asbury visited him in jail. When Freeborn Garrettson was finally thrown in jail, it was Francis Asbury who hurried to the governor of Delaware and had him write the governor of Maryland to hasten the release of Freeborn Garrettson from prison. During these tense days of the war, there are abundant evidences of the effective work as a minister of reconciliation accomplis by Francis Asbury.

Jesse Lee also has an intensely intriguing record to voke our thinking. He was conscripted as a soldie serve in the North Carolina militia, and called to colors in July 1780. He had already had a profound version experience and had begun to witness with po in his neighborhood. He writes, "I weighed the matter and over again, but my mind was settled; as a Christ and as a preacher of the gospel, I could not fight. I co not reconcile myself to bear arms, or to kill one of my low creatures; however, I determined to go, and to t in the Lord; and accordingly prepared for my journe

HE ARRIVED AT the army camp on July 29, 18 and refused to carry a gun. Finally, he agreed driving a baggage wagon. During the most distress period of his service in the army, when he was grea affected by the throngs of men, women, and children, w with their property were flying before the fire of enemy, the Colonel rode to his side, and looking up the defenseless crowd, some of whom were wound addressed him: "Well, Lee, don't you think you co fight now?" Lee replied: "I told him I could fight w switches, but I could not kill a man."

He would not kill. He was true to his conscien After two months in the army driving the baggage wag preaching, ministering to the wounded of body and so the Colonel found another man to take his place, and ga him an honorable discharge. He was so saddened by so of his experiences that he was not sure that he should on with his purpose to become an itinerant Method minister. It was not until a year later, when he was instr mental in the conversion of a soul, that he began to fi himself again.

Freeborn Garrettson is the outstanding free soul early American Methodism. He was born in 1752. began to itinerate in 1775 and was active until his dea in 1827. During this period of itinerancy, the memb ship of American Methodism grew from 3,148 to 421,1 and Nathan Bangs says, "Perhaps no individual preach contributed more, if indeed as much, to promote t spread of the work, than the Rev. Freeborn Garrettso And no one of his generation was in better position evaluate his work than Dr. Nathan Bangs.

E ARE FIRST aware through reading his Journal that Garrettson was a conscientious objector by reading his entry of Sunday, June 22, 1777. "Sunday, June , in Roanoke Chapel I preached to about 500 whites almost as many blacks. . . . About this time the state began to be administered and was universally com- with, both by preachers and people where I was; could by no means be subject to my rulers in this ct, as it touched my conscience toward God; so I informed I must either leave the state, take the oath, to jail.

told those who came to tender the oath to me, that fessed myself a friend to my country, that I would othing knowingly or willingly to the prejudice of it: if they required it, I would give them good security y friendly behavior during my stay in the state. But y,' said they, 'will you not take the oath?' 'I think,' I, 'the oath is too binding on my conscience; more- I never swore an oath in my life; and ministers of gospel have enough to do in their sphere. I want in hings to keep a conscience void of offence, to walk in safest way, and to do all the good I can in bringing ers to God.'

. . It might be asked 'Why did you not comply with aw?' From reading, my own reflection, and the teach- of the Good Spirit, I was drawn quite away from the f in the lawfulness of the shedding of human blood r the gospel dispensation, or at most it must be in xtreme case, about which, at that time my mind was oubt. Again, I thought the test oath was worded in a way as to bind me to take arms whenever called and I felt no disposition to use carnal weapons. . . . he rulers said, 'You must leave the state.' 'This I ot do, for first, the Conference appoints me to labor is state: and in the second place, I am confident that appointment is approved of my Heavenly Father; and efore I dare not leave the state.' 'Then,' said they, u must go to prison.' 'That matter,' I replied, 'I e to the God of Daniel, assured he is able to defend cause!' "

HE FACT ALSO, as stated by Mr. Garrettson, that most of those who had joined the societies, especially preachers, were from principle averse to war, which them to refuse to bear arms for the country's defense, led to strengthen suspicion and provoke opposition nst them.

July, 1779, Freeborn Garrettson had a series of re- kable experiences. First, the opposition with guns drums and fire tried to stop his meetings. One ier at this time rode twenty miles to defend Mr. Gar- on with his gun or club and stick. Mr. Garrettson reciated his interest, but dismissed him with, "Friend, Scripture tells us that vengeance belongs to God and to man." Garrettson was consistent in refusing al weapons.

e was finally surrounded by a company of men and n as a prisoner to a hostile judge six months later bruary 26, 1780). He was preaching in Dorchester nty, Maryland at the time. Bangs writes in his "History of Methodism:" "Though he suffered much in body in consequence of having no other bed than the floor, with his saddle bags for his pillow, with two large windows open upon him, yet he enjoyed great spiritual consolation in prayer and meditation, reading and writing, and was not a little comforted by the visits and prayer of his friends and pious acquaintances."

Garrettson himself writes: "The Lord was remarkably good to me, so that I experienced a prison to be like a paradise, and I had a heart to pray for my worst enemies. The Bible was never sweeter to me. I never had a greater love for God's dear children. I never saw a greater beauty in the cross of Christ."

FRANCIS ASBURY at this time immediately went to the governor of Delaware, and got him to write the governor of Maryland. The latter immediately released Freeborn Garrettson. Mr. Garrettson straightway went to preaching again, to the distress of many of his persecutors from Dorchester County, Maryland, and the conversion of others. A year later (1781) he writes: "Two things were a great distress to my mind: the spirit of fighting and that of slavery which ran among the people.

"I was not far from Yorktown during the siege and surrender of Cornwallis. Many of our pious friends were absolutely against fighting, and some of them suffered much on that account; for they were compelled, or taken by force into the field; though they would sooner have lost their own lives than taken the life of any creature.

"I saw it my duty to cry down this kind of proceeding, declaring that it could not be justified in the oracles of God. Though some threats were uttered against me, I passed on unhurt, looking continually to Jesus; for I can say I did not think my life dear to me, if I could only win souls to Christ and get to heaven myself."

THUS WITH UNQUENCHABLE passion to win souls to Christ, an unswerving determination to keep his conscience free, an unswerving conviction that it was unlawful for Christians to shed blood under the gospel dispensation, with no confidence in accomplishing anything good through the use of carnal weapons — Freeborn Garrettson came through the Revolutionary War a powerful man of God. Is it any wonder that he was chosen to be the herald, to ride like an arrow 1200 miles in six weeks, calling the preachers to the organizational conference of American Methodism at Christmas, 1784? I am sure he must have helped to frame the purpose of this new American religious fellowship of Methodists: "To reform the continent and to spread scriptural holiness throughout the land."

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Books Reviewed

"Florence Allshorn"

By J. H. Oldham. Harpers, N. Y. Price, $2.75.

Every now and then a biographer rescues from potential oblivion a character who because of the biography comes vibrantly alive for multitudes who before had never even heard of the person. This is especially true of a servant of Jesus Christ, whose life has been devoted to high ends without any thought for self and fame.

Florence Allshorn is one of these persons who are bound to be remembered for a very long time. Dr. Oldham has written a most poignant and revealing story of one of the most truly spiritual personalities of our time. His subject served for a space as a missionary in Uganda, under most difficult circumstances. Returning to England because of illness, she was informed that she had tuberculosis and could live not many years. She refused an operation, going instead for a rest cure to Switzerland. She regained her health, and proceeded to establish a community (St. Julian's) for missionaries on furlough.

Her life is portrayed here largely through the reminiscences of friends, through her own story of St. Julian's, which is incorporated into the book intact. She emerges from these pages a radiant, ebullient, realistic, earthy and spiritual personality, fully developed and truly Christian. There is a quality somewhat like Katherine Mansfield's in her letters to her friends, and a mysticism akin to Thomas Kelly's.

Like "A Testament of Devotion," Kelly's little classic, this book, one is willing to predict, will keep on being discovered for a long time to come. Certainly it deserves that destiny. — *Reviewed by Kendig Brubaker Cully.*

"A Hymn Is Born"

By Clint Bonner. Wilcox and Follett. Price, $2.00.

This is an interesting little book for those who like to know the stories back of the composition of familiar hymns. Naturally, it is not so scholarly a book as the official hymnal "companions," but the author rather intends these brief studies to be popular in nature. Evidently he wrote the book as the pursuit of a hobby.

Here are the stories of some of Isaac Watts' hymns, such as "When I Survey the Wondrous Cross," called by the author "the greatest hymn in the English language" — a statement open to challenge according to one's personal preferences; Toplady's "Rock of Ages," Perronet's "All Hail the Power," and Fawcett's "Blest Be the Tie That Binds." In addition there are hymns by Newman, Havergal, Wesley, and a great many of the so-called "gospel songs," such as "The Ninety and Nine," "Wonderful Words of Life," and "Softly and Tenderly." There are some inclusions which are scarcely hymns at all, such as Charles M. Fillmore's "Tell Mother I'll Be There," inspired by President McKinley's wire in reply to word that his mother's illness had reached the point where he had better go to her home!

It's an interesting, miscellaneous little book which will not make for much appreciation of the really great hymns, but which will add bits of information for those who like his choices. — *Reviewed by Kendig Brubaker Cully.*

"Gabriel And The Creatures"

By Gerald Heard. Harpers, N. Y. Price, $3.50.

The late Charles Williams gradually is being discovered in this country. A friend of C. S. Lewis, and a competent scholar, he was possessed also of literary genius, having written some remarkable novels with religious themes. Is Gerald Heard following somewhat in the same pattern? His "The Black Fox" was listed as a novel of the supernatural.

Now we have this delightful moral-fictional piece, which although it does not exactly deal in the supernatural — indeed, it partakes very much of the naturalistic philosophy — is cast in the form of the unusual. Probably we should call it a fable, since animals talk in it — and talk a great deal. Gabriel, the archangel, also does a lot of talking, much of it in purple prose. For it is the story of the slow rise out of the primordial scum of the creatures who started the evolutionary climb. They were granted their wishes — and the kinds of wishes made them what they became.

Gabriel said to them: "Only keep small, keep flexible, keep sensitive, keep wondering, keep guessing, right up to the top of your highest hope and a little beyond, and if you will keep on making still one more daring guess, then your guess will become true beyond anything that has ever been, beyond anything that you could have ever guessed."

The book ends on the same note — the story having only begun. Man, evidently, is to be involved in the continuing wishing: "We still have our wish-power mainly unspent. We have the answer in ourselves — it's nowhere else. . . . The solution is now up to us. The story will end as we choose — as we choose to have the wish to tell it."

A seminary chapel speaker recently referred to Heard as "the darling of many young theologues." But does he tell the Christian story? Does God Himself perhaps have wishes for us greater than our own?— *Reviewed by Kendig Brubaker Cully.*

"Triumphant Believing"

By John Short. Charles Scribner's Sons, York, 1952. Price, $2.50.

Dr. Short was born and educated in land, and established himself as a preach ability in Great Britain before comin Canada, where he is now rector of George's United Church, Toronto. The ume includes twenty of his sermons, of which were evidently first preache England.

This is high-caliber, provocative preacl It is good to hear a voice these days sa such things as: "Our times provide, as it, a unique opportunity for Christian and practice." "Lift up your hearts! golden age of Christian experience and ness is still to come." "These are days w humanity is on the march. But God i the march, too. Christianity must refuse *status quo.*" "Easter is the pledge that has created man an immortal spirit, dev for fellowship and co-operative partner with him in his creative purposes." "C tian graces are natural virtues lifted u consecration to Jesus Christ. Christian c age is human courage dedicated to, and spired by, him. So is Christian strength purpose. So is Christian happiness. It is most natural thing in the world to b Christian."

No one enjoys a good book of serm more than I do, and I had a wonderful t with this book. — *Reviewed by Raymond Balcomb.*

"Theodore Marburg, The Man And His Work"

By Henry A. Atkinson, Morton Littn Co., N. Y., 1952. Price, $3.00.

At the risk of being investigated for qu ing subversive documents, I repeat a part the preamble to the I.W.W. constitution a good definition of the kind of a world all want, "a society in which it is easier people to be good."

This book, which deals more with work than the man, is the account of M burg's efforts to help build that soci through the encouragement of the arts, e nomic pioneering, diplomatic service, a supremely, the establishment of an inter tional organization strong enough to preve war.

Inheriting wealth, Theodore Marburg voted himself chiefly to working for t public good, in fields from philanthropy statesmanship. He played a particularly c spicuous role in the establishment and w of the old "League To Enforce Peace," a lived to see the establishment of the Uni Nations. The book will serve to help who read it to understand the eventful f half of the twentieth century.

Mr. Atkinson's style is rather stiff a

aginative, and given entirely too much ioting newspaper accounts and speeches h might better have been condensed a living sentence or two. The book is rated with a number of plates. — *Re-ed by Raymond E. Balcomb.*

om Generation Generation"

Beryl D. Cohon. Bruce Humphries. , $3.00.

e presses constantly give us books of ser-s by Christian pastors. Now it is inter-g to have a volume of sermons by the nguished rabbi of Temple Sinai, Brook-Mass., and lecturer in Judaism and Jew-istory at Tufts College.

. Cohon gives us sermons preached from own pulpits on Sabbaths, festivals and days. An introductory chapter is a ant brief essay on the validity of preach-in these days. He says, "The humble on is about the only channel of the oral that reaches the Jewish masses."

ristian readers will be impressed by the rity, depth and clarity of this preaching. great affirmations of Judaism are here orth in appealing relevancy to the mod-scene. With the religious orientation rd God and the ethical insights the istian will find himself in happy agree-it; if he belongs to the liberal school of istianity, he will find little difference in ity between the theological point of view presented and that offered in many istian pulpits.

his book also will give an introduction to s related to the Jewish holy days and vals — New Year, Day of Atonement, ernacles, Hanukkah, Purim, Passover, buoth, Thanksgiving. There is even a dren's sermon, "Poor Little Peter," Peter g a pet turtle. — *Reviewed by Kendig baker Cully.*

rayers Of The ristian Life"

y John Underwood Stephens. Oxford, N. Price, $2.75.

he publisher is to be congratulated on turing to issue a book of prayers, since h a volume is not likely to reach high s. Yet this is the kind of book which y well become a perennial stock-item, to ich ministers, devout or seeking laymen, l students will turn.

The prayers are intended for public wor-p or for private meditation. The title-page ludes this true statement: "The kingdom God is no more distant than our knees." yone earnestly using these prayers will d them an opening vista into God's nearer sence.

The contents are clearly arranged for dy reference as need arises. Here are personal and family prayers, general petitions and intercessions (in times of suffering, sickness, sorrow, special occasions), thanksgiving and adoration, confession, and prayers in observance of special days and seasons such as Epiphany, Reformation Sunday, and Labor Day.

The classic forms of prayer are used, including the collect. The language is lofty and yet simple — the true language of prayer. It is obvious that he who wrote these prayers has written only after first praying them himself. The author is a Presbyterian clergyman who was formerly pastor of Mount Washington Church, New York.—*Reviewed by Kendig Brubaker Cully.*

"The Irony Of American History"

By Reinhold Niebuhr, Scribners, N. Y., 1952. Price, $2.50.

"Irony consists of apparently fortuitous incongruities in life, which are discovered, upon closer examination, to be not merely fortuitous," writes Professor Niebuhr in his preface. Irony is distinguished from pathos by the fact that pathos involves no one in personal responsibility. It is distinguished from tragedy by the fact of the conscious personal responsibility which creates tragedy by evil choices in pursuit of good ends. Irony is the result of an unconscious weakness covered by pride or pretension. When awareness of the ironical dawns the irony dissolves into either contrition or pure evil.

American virtue has tended to become vice by reason of defects, of which we have been unconscious, in that virtue. American strength often proves to be weakness by reason of the unconscious vanity and pride involved in the exercise of power. Our security is transmuted into great insecurity by over-reliance upon it. Our wisdom becomes folly when we do not recognize our own finitude. As a nation we have been thrust by historical events from weakness into power, from innocency into responsibility, and against a Soviet Union which has translated our harmless illusions into noxious pretensions.

Most modern historians are aware of irony. This awareness constitutes for them a logical exercise upon the absurdities of thought and things. It produces for them a humanely humorous view of history with which to tincture their knowledge of tragedy and pathos. The great joke of history is ignorance pretending to be knowledge, falsehood assuming that it is truth. The world's Hamans are frequently hung on their own gallows. Napoleon falls at the apparent height of his power. Charles the First moves inexorably to the headsman's block by the very trickery and mendacity which he expected to regain his throne. Niebuhr is not the historian of this paragraph. He is the philosopher and theologian applying the ancient insight into irony to the story of America with critical force. He seeks to abate our pretensions and to dissolve our pride. He seeks to persuade us of our involvement in original sin and to elicit a spirit of contrition. He brings us a proper disillusionment.

In the first and eighth chapters the explicit framework of irony is set forth. This is implicit in chapters two through seven, which are the materials of lectures delivered at two universities. In these center chapters he eviscerates communism.

Several faults appear to this reviewer. First, he does not indicate the character of the author of irony in history. Yet this question must be answered. Is the irony of life divine or diabolic? Secondly, he does not demonstrate that liberalism is responsible for the irony of our history although he has little trouble describing the faults in liberalism. It is a *post hoc* argument. Thirdly, the very rationality he condemns is ironically present throughout his work, if it is the truth which he writes.

There is a generous supply of thought-provoking comment here. "The paradise of our domestic security is suspended in a global hell of insecurity." "The powers of human self-deception are, apparently, limitless." "Christ is crucified by the priests of the purest religion of his day and by the minions of the justest, the Roman law."

This should take its place by that provocative work, "Moral Man in an Immoral Society." The author has rendered a service in facing our problems without pride and pretension. Reinhold Niebuhr's recovery of strength and health is devoutly hoped for by multitudes of his appreciative readers. We can ill afford to lose his stimulating mind from our contemporary scene. — *Reviewed by John F. Olson.*

"Whence The Wind"

By Geneva Davies. Banner Press. Price, $2.00.

Th poet laureate of Georgia, Ollie Reeves, none of whose poetry one has read, writes the foreword to this book of verse. The title poem is brief, starting:

"Whence the wind when the sun goes down
And the day is only a sigh?"

and ending,

"Its gusty breath becoming a croon
In the Haven of the Blest."

The poetry does not rise to great heights of expression, but it reveals a sensitive spirit which must find great personal satisfaction in thus expressing itself.

Facetiously, one cannot resist adding that the answer to the query in the book's title is found in the title of a volume by a profound religious poet, Edith Lovejoy Pierce, "Wind Has No Home." — *Reviewed by Kendig Brubaker Cully.*

New England Annual Conference Appointments

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- Upham Memorial — D. F. Cox

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Jamaica Plain:
- First — Ralph Butler
- St. Andrew's — B. G. Parker
- St. Paul — H. T. Coontz

Roslindale:
- Bethany — R. E. Garland

South Boston:
- Italian Church of the Saviour — F. L. Pizzuto
- United — H. S. Lindsey

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- Washington Boulevard — R. W. Junkins and J. H. Crocker, Associate

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- Harvard-Epworth — Jackson Burns
- Trinity — T. S. McKeown

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- Newton Upper Falls — F. D. Taylor
- Newtonville — H. M. Gifford

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Quincy:
- Atlantic — W. H. Duvall
- St. Paul's — L. S. Staples
- West Quincy — W. H. Powell
- Wollaston — V. V. Sawyer

South Walpole — F. W. Brett
Waltham:
- Immanuel — E. R. Case

Watertown:
- St. John's — E. G. Waterhouse

Weston — R. W. Huston

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- East Gloucester — D. D. Douglass
- Prospect Street — D. D. Douglass
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Lawrence:
- Parker Street — K. H. Wait

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- Maple Street — I. J. Roberts
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- St. Paul's — P. M. Hickcox
- South Street — W. R. Nordos
- Trinity — O. W. L. Sargeant

Malden:
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- Faulkner — E. W. Larson
- Linden — P. E. Grout
- Maplewood — A. W. Newcomb, Jr.
- Robinson Memorial — To be supplied
- Swedish — Ludvig Pehrson

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- Hillside — M. C. Lovett
- St. John's — W. R. Valentine, Jr.
- Trinity — E. N. Gilber
- Wellington—Community — W. F. St

Melrose — L. K. I
Newburyport:
- People's — To be supp

North Andover:
- First — R. D. Y

Peabody:
- First — D. G. S

Reading:
- Old South — William Gu

Revere:
- First — K. D. Barrin

Rockport — R. B. Sk
Salem:
- Lafayette Street — R. W. C
- Wesley — A. H. Mc

Saugus:
- Center — M. Elizabeth
- Cliftondale — W. C. Zieg
- East Saugus — C. H. Voorh
- Lynnhurst, Dorr Memorial — I. W. Arn

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- Flint Street — W. L. Jobs

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South Tewksbury — E. D. Haywo
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- St. James — Ambler Garn

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- Church of the Redeemer — R. T. Bro

Wakefield — R. C. This
Wilmington — C. A. Maxfie
Winchester:
- Crawford Memorial — John Snook,

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Woburn — Henry Beukelm

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st — D.A. Thurston
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ow:
Paul's — A. S. Anderson
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st — A. L. O'Brien
hampton:
st — B. C. Graves
ge — R. B. Perry
urne Falls:
illiam Butler Memorial — W. C. Wright
Athol — R. B. Perry
Hadley Falls — H. D. Smock
wick:
llege Highway — Mrs. H. C. Hoyt
gfield:
bury-First — E. F. Young
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ace — W. A. Knight
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Springfield:
rst — G. W. Stump
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Warren — A. L. O'Brien
raham:
endale — R. C. Crandall
nited (Fed.) — D. E. Smith

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rry Valley — D. W. Walton
ton — R. A. Barnett
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Douglas — J. B. Hodges
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Marlboro — John Ambler
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Fisk Memorial — J. K. Montgomery
North Grafton — J. J. R. Held
Oakdale — F. M. Kimper
Oxford — O. G. Cook
Phillipston — R. M. Clogston
Saxonville:
First — I. C. Bys
Shrewsbury:
Fairlawn — W. G. Austin
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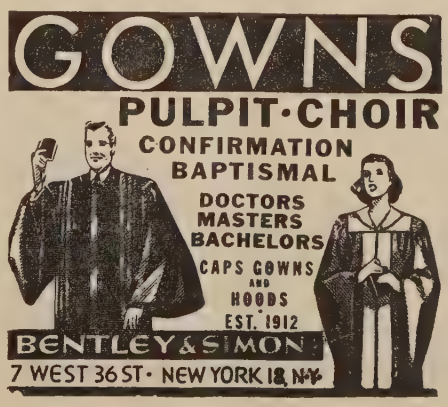

New England Conference Report

Daniel A. Thurston

With overcast skies, the 156th session of the New England Annual Conference opened in Wesley Church, Worcester, Mass., with preliminary meetings of Conference committees on Tuesday, May 20th. The Friars and the Poor Clares had their annual gathering in Franklin Manor, West Boylston, on Tuesday evening.

The Inter-church Convention sponsored by the Massachusetts Council of Churches opened in the Worcester Municipal Auditorium on Wednesday morning, with the state conventions of the Unitarian, Congregational, Episcopal, and Universalist Churches taking place at the same time. Messages of strong Protestant conviction were delivered to this combined gathering by Rep. A. Clayton Powell, an Abyssinian Baptist minister from Brooklyn, Dr. George A. Buttrick of the Fifth Avenue Presbyterian Church, New York, Dr. Harold Bosley of the First Methodist Church, Evanston, Ill., and Bishop Norman B. Nash of the Episcopal Church and President of the Massachusetts Council of Churches. Over five thousand Protestant leaders, Ministers and Laymen took part in the combined meetings of the Inter-church convention. Sessions continued on Thursday, with a variety of seminars for church leaders.

The Fiftieth Anniversary Banquet of the Massachusetts Council of Churches was held in the evening, with Bishop Nash as the speaker.

The opening session of the New England Conference was held in the beautiful sanctuary of Wesley Methodist Church, which had been adequately prepared for entertaining the conference. The Rev. George A Fallon and the Rev. Mason W. Sharp shared the responsibility as hosts, and under their leadership the staff of the church provided admirably for every need of the conference. Our resident bishop, John Wesley Lord, endeared himself to the hearts of all by his gracious and brotherly administration of the conference session as the presiding officer.

As usual, the opening session was devoted to organization, welcome to the city, and listening to the reports of the conference officers. After electing the Rev. Daniel A. Thurston as secretary for the quadrennium, the conference settled down to be welcomed to the city of Worcester by Councilman Emil Rousseau, a Lutheran layman, who represented Mayor Andrew Holmstrom. Each district superintendent read a report of the work and accomplishments on his district, and the conference became conscious that we are engaged in a great business as the Revs. Willard C. Arnold, Charles T. Allen, G. Albert Higgins, and Archiver J. Strait told of their work.

These reports brought us all together in brotherly feeling when we were informed of

the hospitalization of the Revs. John G. Wingett, David Harold Hickey, of a serious accident which had befallen the Rev. and Mrs. George E. Heath on their way home from California at Salt Lake City, the death of Duncan R. Campbell, a faithful layman, active in our Conference for many years, and the proposed retirement of several members of the Conference.

When Dr. Strait told about the birth of a new church in the town of Lexington, we thrilled again, to realize that here was a new organization started from the grass roots by a layman, Alford S. Peckham, who was later introduced to the conference as the lay member from that new church. It was good to realize, too, that provision had been made to undergird its start with financial help through the Board of Missions, and that all of Methodism has a little part in its development. It was good again to realize that sister churches of the conference had come to the aid of the Riverdale Church in Gloucester which had been destroyed by fire earlier in the year.

The statistician and treasurer gave their reports, and it was noted that some gains had been made in several items recorded in the statistical tables. Financially the only decrease noted was in the amount of the Week of Dedication offering. All other financial items indicated substantial gains.

Thursday morning was devoted to the work of the committee on nominations. With the General Conference having made some changes, the work of this committee was complicated because of adjustments that had to be made, but the work was ultimately completed, and we have reason to assume that the work of the New England Conference is in capable hands because of the care with which this important work is done. New members of this committee, elected during the sessions were the Revs. Mason W. Sharp, and Roger E. Garland, and laymen Lester Hilton, Van Buren Hopps, and Alford S. Peckham.

The Sustentation Fund and Minimum Salary Society recommended that the minimum salary shall be $2400 and house, for a married person, and $2200 and house, for a single person.

The interest of the conference in theological education was indicated when a resolution to name a committee on theological education was adopted. This committee, elected later in the session is composed of the Revs. William J. Ogle, Elmer A. Leslie, Guy H. Wayne, Chester Cooper, and Miller C. Lovett.

It was during the Thursday session that it was voted to discontinue the Flower Memorial Church in West Agawam, Mass. During a momentary lull in the business of the session, the Rev. and Mrs. Willard C. Arnold, who are leaving the leadership of the Boston District, were presented a substantial purse by the ministers and churches of the district.

Two members of the conference at different times presided for the bishop. They were the Revs. Guy H. Wayne, and Willard C. Arnold.

During the presentation of the Board of Education Report, a service of consecration for a Director of Christian Education was conducted by Bishop Lord, and Miss Dorothy May Love was consecrated as a Director of Christian Education.

Like all conferences, we rejoice when our pension cause receives added support. So, this year, we were happy to receive checks from the Chartered Fund for $65, and $3,574.36 from the Methodist Publishing House.

The board of evangelism reported on the effort of the Christian Mission, and it was evident that where conscientious effort was put forth, satisfactory results were forthcoming. This board had co-operated with the board of education in a "Christian Mission" which involved educational responsibility, visitation evangelism, and mass meetings on all the districts.

During the year, two committees had been making studies. One of these was concerned with the basis of making apportionments to the churches, and while they had a report of progress toward a new basis, they requested to be continued in order to make a more thorough survey, in the hope that some other method might be set in motion by next year that would be more equitable for all the churches.

The second study had been made by a committee to study the basis of pastoral support. This report caused considerable cussion on the conference floor, but it se to call attention to the necessity of lif the base in the support of the ministry a result of the discussion, churches that not done so since 1949 have been urge do their best to raise their pastor's salary 15 per cent over the rate paid in year. And the attention of churches is c to the necessity of providing more adeq ly for the support of the ministry thro providing a suitable dwelling, car allowa heat of parsonage, and office expense. make a start in this direction, the rec mendation of the commission on world vice and finance was raised $100. for salary of district superintendents, so that t cash salary will be $4600. This report i significant that the conference authorized printing of several hundred copies for the trict superintendents to distribute throu out their districts.

The report of the commission on so ethics and world peace was recived in a r manner this year, and very little debate provoked by its pronouncements. Howe there were supplementary resolutions were presented before the conference that ered such areas as immigration laws, r gees, ambassador to the Vatican, plan parenthood, and the distributing of fu through the United Nations.

On Friday morning the conference g consideration to a resolution relative to establishment of a lobby in Washington the National Council of Churches. The ordination Council and the Jurisdictional C ference were petitioned to set the Week Dedication at such a date that it will coinc with the "One Great Day of Sharing" up by the National Council of Churches.

A resolution in accord with action of General Conference for a crusade for wo order was voted approvingly by the conf ence, and copies were forwarded to council of bishops and the world peace co mission.

The matters related to conference clai ants brought out the strength of our wo in undergirding the support for our retir preachers. The pension rate was increas to $38. The conference committee on ru was charged with the task of conformi our rules with the legislation of the Ge eral Conference.

The General Theological Library came for a generous bit of support when th

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was called to the attention of the con-, for not only did a sum recommend- the commission on world service and for this library get support, but the f $150.02 was received in the annual on for this purpose.

commission on world service and fi- report indicated an increase in ask- l along the line. The conference took in stride, and our Methodism will be er because we were forced to lift our in facing the great task of kingdom g which is ours.

Rev. Maurice L. Bullock was elected ence treasurer and the Rev. Mont M. burg was elected statistician for the ennium. James F. Farr was elected ence lay leader.

committee on accepted supply pastors eted a good report, and from this time eir responsibilities will be carried out district boards of ministerial training ualifications. A long list of supply s was presented to the conference.

Saturday morning session gave atten- o ministerial matters. The following ers were retired: David Harold Hickey, e R. Akers, Wallace E. Hayes, and l L. Marsh. Thirteen young men were ed on trial, several of them raised in own Conference, a noteworthy condi- because this was not so a few years Those received are: John Ambler, Charles Barsam, Robert Sheffield Bright- Charles Mitchell Chakour, William t Colby, Joseph Herbert Crocker, Rob- elvin Durkee, Roland Emerson Haynes, James Helms, Roland Winslow Junk- William Francis Nims, Jr., Robert Luth- eese, Paul Nathan Whitteberry.

class of nine was received into full mem- ip: Luther Galloway Baker, Jr., Newell Booth, Jr., Ivan Charles Bys, William Cook, Robert William Huston, Otis ay Maxfield, Robert William Meikle, Alexander Rosenblad, Richard Calvin le.

enty were elected deacons, and Bishop ordained them on Sunday afternoon. are: John Ambler, Robert Sheffield tman, Elizabeth Laura Butler, Arthur ght Campbell, Charles Mitchell Chak- William Robert Colby, Joseph Herbert ker, Robert Melvin Durkee, Charles El- Gruenewald, Roland Emerson Haynes, r James Helms, Roland Winslow Junk- Otto Friedrich August Meinardus, les Franklin McCook, William Francis s, Jr., Norbert William Smith, James ry Starkey, Robert Luther Treese, Paul an Whitteberry, William Claire Wright. ve were elected elders, and Bishop Lord ined four of them on Sunday afternoon: r Barnett, Ivan Charles Bys, William s Cook, Earl Delbert Haywood. Rob- William Huston will be ordained in ton at a later date.

he Boston Area Pastors' Assembly will have a good delegation from the New England Conference, when it is held at Geneva Point Camp September 1-5. Many churches are going to help in financing their pastor's tuition there.

The Boston Area Chaplain of Industrial Relations, the Rev. Emerson W. Smith, is making a good showing as he moves among the communities of the Area, talking to service clubs, labor groups, management organizations and churches. We can consider his efforts an excellent investment in good will.

One of the most interesting meetings was presented on Thursday when a panel discussion of the General Conference was given by our delegates. Those taking part were the Rev. H. Hughes Wagner, Mrs. Hiram B. Gibbs, the Rev. George A. Fallon, Mr. Howard W. Selby, the Rev. Emory S. Bucke, and Mr. James F. Farr.

Sunday was a rainy day, but the church was ready for the worshipers at the memorial service and holy communion. The memorial sermon was preached by the Rev. Clarence F. Avey on the subject "Citizens of Heaven." Those honored this year were: Bent E. Carlsen, William Hodge, Hiram W. Hook, Edwin W. Sharp, Joseph M. Shepler, William Snow, Mrs. Seth C. Cary, Mrs. Hiram W. Hook, Mrs. Alfred L. O'Brien, Mrs. George H. Rogers, Duncan R. Campbell, lay member from Milton, and Leon Crouch, lay member from West Warren.

The morning worship was a thrilling spectacle with the combined choirs of Wesley Church heading the processional and the robed ministers of the churches marching in line. The organ music by Frederick Kinsley had lifted us throughout the session but at this service it was superb and the choirs sang magnificently. Bishop Lord's sermon, "Positions of Strength," was sincere and positive and led the worshipers into an experience of fellowship with one another in a great on-going mission to extend the kingdom of God through acts of Christian love. For only Christian love can save the world!

In the afternoon the ordination service followed the usual pattern, but those present were lifted in spirit to know that young men continue to be raised up for the Christian ministry.

The appointments were read by Bishop Lord. There were not many changes this year. A new district superintendent in the person of the Rev. H. Daniel Hawver becomes the leader of the Boston district. Winthrop was shifted from the Boston to the Lynn District so that the Lynn District has two additional churches this year, Lexington being the other. Two young men raised in the same church start out in their ministry as co-pastors at the Washington Boulevard Church in West Roxbury, Roland W. Junkings and Joseph H. Crocker of Dorr Memorial, Lynnhurst.

During the conference session, Bishop Lord announced the following transfers in during the year: Ivan C. Bys, (on trial), Iowa — Des Moines, May 24, 1952; William J. Cook (on trial), North Arkansas, Jan. 1, 1952; Earl D. Haywood, West Virginia, May 21, 1952; Haldean S. Lindsey, Ohio, May 21, 1952; Franklin H. Littell, Detroit, May 21, 1952; Edgar F. Redfern, Troy, Sept. 1, 1951.

He announced the following had been transferred out: Ray E. Biggers, Wisconsin, Oct. 15, 1951; Allen F. Kerns, (on trial), Ohio, May 25, 1952; Arnold R. Lewis (on trial), Methodist Church of Brazil, Jan. 14, 1952; David E. Streyffeler (on trial), North Iowa, March 1, 1952.

Courtesy transfers for purposes of ordination were announced as follows: In, as of May 24, 1952: Arthur D. Campbell (on trial) Pacific Northwest; Charles E. Gruenewald (on trial), Pacific Northwest; Charles Franklin McCook (on trial), Southern Georgia; Norbert W. Smith, (on trial) Detroit; James M. Starkey (on trial), Central Kansas; William C. Wright (on trial), Northwest Indiana. These were transferred out after ordination to the same conferences on May 25, 1952.

By further action of the conference, Arnold R. Lewis was discontinued from our ministry to work in the Methodist Church of Brazil. Leslie C. Bockes was continued in supernumerary relation for the 5th year.

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PERSONS

Dr. Nolan B. Harmon of New York, book editor of The Methodist Church, will deliver the commencement address at Emory University, Saturday, June 7th. His subject will be, "Men and Measures." Two sons of Dr. and Mrs. Harmon will be receiving degrees, Nolan B. Harmon III, from the law school, and Lamar Harmon, a B.S. from the College of Liberal Arts.

Mrs. Emil M. Hartl, president of the Massachusetts Council of Church Women, recently attended the second annual meeting of the board of managers of United Church Women held at the Baptist Assembly Grounds, Green Lake, Wisconsin. Women members of the General Assembly of the National Council of Churches, state council presidents, national officers, denominational representatives, and others were gathered to conduct the yearly business, discuss the regional conference program, and lay plans for the biennial Assembly of United Church Women, to be held in the fall of 1953.

The retirement of the Rev. T. Arthur Mosley, pastor of Cason Memorial Methodist Church, Delray Beach, Florida, is announced at the current New England Annual Southern Conference. Mr. Mosley has been in the ministry 45 years, having served as pastor, district superintendent, headmaster of East Greenwich Academy, and chaplain of the Canadian Army in the first World War.

Mr. Lovick Pierce, one of the publishing agents of The Methodist Publishing House, had conferred upon him the degree of Doctor of Business Administration by Morningside College, Sioux City, Iowa, on June 2nd.

Bishop Smith Elected

Bishop W. Angie Smith, Oklahoma City, Okla., has been named president of the Methodist Church's General Board of Evangelism, which has its national headquarters in Nashville, Tenn. He was elected by the denomination's Council of Bishops to serve a four-year term.

Five other bishops, representing geographical jurisdictions, were also named to the board. They are: Bishop W. Earl Ledden, Syracuse, N. Y.; Bishop Roy H. Short, Jacksonville, Fla.; Bishop H. Clifford Northcott, Madison, Wis.; Bishop Glenn R. Phillips, Denver, Col., and Bishop John W. E. Bowen, Atlanta, Ga.

The 40 other lay and clerical members of the board are to be elected this summer. They will meet with staff members August 1st in Chicago to organize for the 1952-56 quadrennium and plan for church-wide participation in a world evangelistic campaign to be launched in May, 1953.

Bishop Smith succeeds Bishop Ralph S. Cushman, St. Paul, Minn., who will retire this summer after heading the board for eight years. A native of Elgin, Texas, Bishop Smith was elected to the Methodist episcopacy in 1944 and assigned to the Oklahoma-New Mexico area. Previously, he served large pastorates in Texas, Louisiana, Alabama, Tennessee and Washington, D. C.

The New Hampshire Conference Woman's Society of Christian Service will hold its second annual summer school of missions and Christian service at Sentinel Lodge in Tuftonboro, N. H., from July 13th to 19th. "National" guest of the week will be Mrs. Induk Pahk of Korea, who will speak at the model W.S.C.S. program on July 18th.

The "Committee Of Six"

Methodist Information Photo

The controversial Survey Report of the recent General Conference of The Methodist Church in San Francisco was handled by a "Committee of Six," representing both supporters and opponents of the report.

Shown above, left to right, they are: Ray H. Nichols, newspaper publisher from Vernon, Texas; Dr. Harold C. Case, president of Boston University; Howard W. Selby of Boston; Judge Vincent M. Mouser of Columbia, La.; Mrs. Frank G. Brooks, president of the national Woman's Society of Christian Service, Mt. Vernon, Iowa; and Charles C. Parlin, Englewood, New Jersey attorney.

Dr. Case, Mr. Selby and Judge Mouser favored the report. Parlin, Nichols and Mrs. Brooks opposed it.

New At Drew

Madison, N. J. — Dr. Luther P. Powell of Urbana, Illinois, will teach rural church courses in Drew Theological Seminary's division of pastoral work, beginning in September, President Fred G. Holloway of Drew University announced recently. He will be assistant professor of practical theology, succeeding Dr. Ralph A. Felton who retires this month from the chair of sociology.

Dr. Powell is currently pastor of the Presbyterian Church in Urbana. Fo years, beginning in 1946, he taught rural church department of McC Theological Seminary in Chicago. H previously pastor of the Columbia (Ne sey) Methodist Church and the E Methodist Church in Paterson, New

A native of Waverly, Nebraska, he bachelor of arts degree from Nebraska leyan University, bachelor of divinity, of arts and doctor of philosophy from Drew. His doctoral reasearch wa cerned with motives and methods of c support.

Dr. Felton established the rural c program at Drew in 1930, when the was being offered in only two other i tions. In a recent survey, he found th American seminaries and colleges have church departments, 22 of which are h by Drew graduates. This spring in a mony at Cornell University, he was aw the Oberlin Fellowship Pin "for guished service to the rural church" th his research, writing and training of s ists in the field.

Sayre To Take Church Post In Japan

New York — Former ambassador Fr B. Sayre has been appointed personal r sentative in Japan of presiding Bishop H Knox Sherrill of the Protestant Epis Church, it was announced recently. H expected to leave for Japan in Septemb

Mr. Sayre, a prominent Episcopal lay who has held many high government p resigned as United States representative the United Nations Trusteeship Counci accept the full-time church post. He be Bishop Sherrill's representative to Japan Holy Catholic Church (the Episc Church in Japan) and to Presiding Bis Michael Hinsuke Yashiro.

Although his responsibilities were not cifically defined, it was understood that Sayre also would represent the Church dealings with civil and military authori in matters affecting the Church and, in dition, would act as an adviser to Ameri Episcopal missionaries there.

In a statement concerning the appo ment, believed unprecedented for a lay Mr. Sayre said that leadership in Chris fundamentals and in democratic and lib ways of thought are Japan's most ur current need.

"Japan today, in the long view, is in m respects one of the most strategic and cri spots in the world," he said. "I suspect the course the Japanese choose to follow ing this coming decade will profoundly fluence during the coming century the s

Asian history and of western civiliza- well."

following is the list of guest preachers led to speak at the Morgan Memorial ist over Boston Station WVOM at 8:10 a. m. for the first half of June.

— The Rev. Kenneth de P. Hughes, Bartholomew's Episcopal Church, Cambridge.

— The Rev. Lewis Williamson, Trin- Baptist Church, Arlington.

— The Rev. Laurence W. C. Emig, throp Methodist Church.

.0 — The Rev. L. Wendell Hughes, Parish Unitarian Church, Water-

.1 — The Rev. John E. Barclay, Mor- Memorial Church of All Nations.

.2 — The Rev. Charles E. Thompson, Paul's Methodist Church, Quincy.

.3 — The Rev. John L. Bryan, Morgan norial Church of All Nations.

. James D. Wyker, president of the Na- Council of Churches' Department of d Church Women, will be awarded onorary degree of Doctor of Divinity Transylvanis College, Lexington, Ken- on June 9th. She is one of the few en in this country to receive such a de- Mrs. Wyker is an ordained Disciples hrist minister, and is at present acting ident of the denomination's International ention. This September she will repre- the National Council of Churches' De- ent of United Church Women at the d Council's Commission on Women's in England.

tle Joe's Church

RIUM SPRINGS, N.C. — A fight to assure continuance of Little Joe's church is be- waged by the congregation of the sanct- that was built in 1907 in fulfillment of ing orphan's dream.

embers of the congregation have ap- d to the board of regents of the Barium ngs Orphanage to reconsider a recent r placing control of the church, which n orphanage property, in the hands of anage officials and authorizing the con- tion of an orphanage chapel. Presby- n leaders at nearby Kannapolis have pro- d the action, saying it would mean the of the little church.

little Joe's church was named in honor n orphan boy who asked that a church uilt on its site because he was unable to k a mile and a half into town to attend ices. Asking that the church have two ches, because he liked to "sit and watch other children playing," the boy left 45 ts to start a building fund.

New Hampshire W.S.C.S.

JENNIE C. DAVIS

The annual meeting of the New Hampshire Conference Woman's Society of Christian Service was held in Lancaster, N.H., on May 14th and 15th. Despite rainy weather, the attendance was a record one.

Mrs. Francis C. Wilson of Worcester, Mass., was the speaker on Wednesday afternoon, and Mrs. Newman J. LeShana on Thursday. The installation of Conference and District officers was held, followed by a communion service conducted by Northern District Superintendent Fred E. Fox, assisted by the Rev. George Wiseman, pastor of the Methodist Church in Lancaster.

The officers elected were: president, Mrs. Karl H. Thiem of Nashua; vice-president, Mrs. Agnew G. Walker, Lebanon; secretary of promotion, Mrs. W. K. Stratton, Nashua; recording secretary, Mrs. Harriet G. Van Brocklin, Portsmouth; and treasurer, Mrs. George A. Ledward, Concord.

N. E. Southern Delegates

Delegates from the New England Southern Conference give close attention at the General Conference of The Methodist Church in San Francisco. Left to right, they are: the Rev. C. Homer Ginns, the Rev. G. Albin Dahlquist, Mrs. Edmund A. Sayer, and Mr. R. L. Hammond.

The Women

E. LOUISE RICHARDSON

The missionary secretaries of the following Woman's Societies of Christian Service were awarded special recognition by the Jurisdiction for their mission study classes: First Church in Dorchester; Highland Union in Lowell; Oxford; Upton; Westfield; and Covenant, Epworth and Wesley in Worcester Massachusetts.

* * * *

Mrs. Harris Thurrell is the new president of the Medford Council of Church Women; Mrs. Paul E. Johnson is state chairman of Christian world relations, and Mrs. Harvey L. Polhamus is a vice-president of the Massachusetts Council of Church Women.

* * * *

The Cooper Community Building Committee is composed of Mrs. Charles C. McPherson, chairman, Mrs. Edwin S. Anderson, secretary, and Mrs. George Fletcher, treasurer. Other members are Miss Emily Day, Miss Josephine Lambert, Mrs. Howard M. LeSourd, Mrs. Ralph D. Kinney, Mrs. Joseph E. Davison, Mrs. Howard W. Selby, Mrs. F. Nelson Bridgham, the Rev. Willard C. Arnold, Dean Walter G. Muelder, and Dr. Emory S. Bucke.

EVENTS

Commencement At Bennett

GREENSBORO, N. C. — Bennett College graduated 98 seniors on May 26th, after hearing Dr. Felton Clark, president of Southern University in Scotlandville, La., and Dr. Harold C. Case, president of Boston University tell them that they, as today's and tomorrow's citizens of the world must take upon themselves the moral obligations to build America into a stronger America.

In baccalaureate services at Bennett, Dr. Case told the audience that "America has no moral right to believe that other countries should conform to our mannerisms and desires and that we should not expect such a thing to happen. We must take upon ourselves some cause greater than ourselves if we are to equip ourselves with the mental and moral capacity to become creative citizens of this nation," he said.

On Monday morning, prior to the conferring of degrees by Bennett College president David D. Jones, Dr. Clark noted that it has become the business of human beings to realize their fullest possibilities. "You are not children," he addressed the seniors, "neither are you animals. You are human beings and you should be just about ready for the highest stage of self-realization. This is identification with the purpose of life." Dr. Clark declared that each person could be either faithful or unfaithful to himself; man can feel away from others or toward them; man can become a part of the divine purpose or not, but man is no transient accident of existence.

Several outstanding students won senior honors in the class. These included the Crusade for Christ Fellowship, worth $1,200 and given by the Methodist Foundation to a Bennett student for the fourth year. Winner of this award was Lois Argenia Flemming of Johnson City, Tenn.

Barbara Ann Hunt of Columbus, Miss. won a cadetship in library science at Syracuse University worth $1,000. Mrs. Katherine Lynn, graduate of high school 40 years ago, received her college diploma today and was escorted to the rostrum by two of her daughters, both Bennett graduates, who went on to earn their Masters degrees.

Commencement exercises this year marked the 79th such occasion in Bennett's history.

Mark 50th Anniversary Of Mass. Council Of Churches

WORCESTER, Mass.—More than 2,000 churches of ten Protestant denominations in this state took part in a week-long celebration marking the 50th anniversary of the Massachusetts Council of Churches. Christian unity and co-operation was the theme of the observance.

Major events of the anniversary program and business sessions of the council took place in the Worcester Municipal Auditorium, where 5,000 clergymen and laymen gathered throughout the week. The council represents about 1,000,000 church members.

Featured during the observance was a series of interdenominational meetings and eighteen seminars on religious problems. One interdenominational meeting was devoted to "The Church and Our Economic Life" with the Rev. Emerson B. Smith, chaplain to industry of the Methodist churches of New England, serving as chairman.

Another meeting on "The World Mission of the Church" had as its principal speaker Dr. Adolphe Keller of Zurich, Switzerland, consultant of the World Council of Churches. Among those who addressed the meetings were Congressman A. Clayton Powell, pastor of the Abyssinian Baptist Church in New York, and Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian church of New York.

The week was launched with unity sermons preached from pulpits in various parts of the state. Church leaders who delivered the sermons included Dr. Frank Jennings, the council's executive secretary; Bishop Norman B. Nash of the Massachusetts Episcopal diocese; Dr. Albert Buckner Coe, president of the Massachusetts Congregational Conference and Missionary Society; and Methodist Bishop John Wesley Lord of Boston.

Protestantism In Scotland

EDINBURGH — Queen Elizabeth told the General Assembly of the Church of Scotland, in a message, that she would use her authority to "maintain and preserve . . . th Protestant religion in Scotland." The Q message stressed the need for all to "the living reality" of their faith "b conduct and example of our daily live family relationships."

Her message was read to the Genera sembly by Admiral of the Fleet, Vis Cunningham of Hyndhope, Lord High missioner to the Assembly. It said: gladly avail ourselves, for the first tim the opportunity given us by this meeti the Assembly to assure you that we hol Church of Scotland in the most deep re as did our beloved father whose death, you and with our peoples, we are mour

"We are very conscious of the need, w was never greater today, for vig witness which it is the privilege of Church to bear to the abiding principl our Christian faith. But we are equally scious that all of us fail in our personal unless we all, as individuals, likewise s to show, by the conduct and example of daily lives and family relationships, the ing reality of our faith and its power t fluence, and indeed to shape, the diff times in which we live. To that supr duty our dear father ceaselessly gave him and we shall seek, with God's help, to low his example."

Addressing the Assembly after reading message, Viscount Cunningham commen the royal family for setting an example "Christian living and Christian home li

Moscow Broadcasts Peace

LONDON — Appeals to world church l ers to join the "peace" camp of the So Union and its satellites are being broad daily by Moscow Radio in 32 languages. T appeals are represented as statements churchmen who attended the recent ligious Peace Conference" in Moscow. T conference made plans for a "World Pe Conference of Churches," and called up religious bodies throughout the world "join in the struggle for peace against ca talist imperialist efforts."

Among the appeals was one which station said had been issued by the head the Soviet Council of Baptists and Ev gelicals. "All Christians in Russia," Baptist leader was quoted, "have definit taken their place in the ranks of the frie of peace, in the ranks of the fighters agai war. They consider that a peace pact wo be the most valuable means of preventin third world war and establishing a bles peace on earth."

"Make the peace pact your ideal, y aim in life, your slogan. We call on al you brothers and sisters in the faith of Ch and his holy blood, to put every ounc energy in the fight for peace and the frie ship of nations."

You're Only Young Once

HOOVER RUPERT

When is an altar scene too religious? Well, we've recently had one answer to that question reported in the church press. A Methodist Youth Fellowship Easter display was removed from a South Dakota co-op store because the display was "too religious." The members of the MYF of the church at Woonsocket were notified of this removal action through a phone call to their minister.

The young people had received confirmation on the display through their president, who had conferred with the manager of the store. The display of pictures associated with Holy Week flanked a simple altar upon which had been placed an open Bible and candlesticks.

In calling the minister, the manager of the store said he had received a number of complaints. Also he told the parson he must have misunderstood the purpose of this Easter display, for he expected "tulips or something similar" for the motif. The display had been put in the window on Monday after school. It was Tuesday morning that the manager called Pastor A. T. Goold to explain that he had removed the pictures and the altar. Now steady yourself, but here's what he is reported as saying by way of explanation for his action: "There is an element in this town which will not stand for such things." Evidently, there is another element in that town too. Because, another business man, on hearing of this action, offered his display window to the young people to be decorated that same day.

While we are on the subject, there are some displays in store windows that I would like to protest. A local toy store, for example, constantly features a battle-ground wherein the latest military equipment, junior size, participates in armed struggle. And the store that proudly boasted with a huge atomic-blast display that they were "knocking the (censored) out of high prices." And the pagan Christmas and Easter displays which are not even remotely related to the basic purpose of the season. Need I go on? "There's an element in this town which will not stand for these things."

Wonder what the opposition in South Dakota wouldn't stand for? Are they opposed to the Bible? Guess they couldn't go to the inauguration of their governor or president. As I recall the Bible is there on display. And the candlesticks which symbolized the presence of one who brings light into every life. Do they feel comfortable in their darkness, thus opposing these symbols of light? And the pictures, I suppose, were portraits of Jesus. Did his glance fall on some sinners who felt guilty?

Surely do feel sorry for "the element" in that town (or any town) who oppose "those things." It must be pretty bad to have a religious display in a store window during a religious season, especially for people who bask in their irreligious comfort. But, I hope this MYF and hundreds of others plan displays for this Christmas and next Easter. There's an element in every town who really likes these things. And I'm part of it!

ef Welcomed In Korea

ethodist leaders in Korea are rejoicing the fact that relief packages have begun ive through the Korean postoffice. The is very great and they are hoping that flow of relief will continue," reports odist missionary Charles A. Sauer.

kages may be addressed to: Methodist on, P.O. Box 112, Pusan, Korea; or odist Mission, 34 Chung Dong, Seoul, a. All kinds of clothing—men's suits, , women's garments, children's cloth- clothing for babies are needed, as well nkets, quilts, comforters. The one thing vanted is women's high heel shoes. It t advisable to send food packages, as it ch cheaper to purchase local products. nins or "multi-purpose food" are very table.

odwill Industries Overseas

odwill Industries, Methodist-affiliated e to the nation's handicapped, is serv- s the pattern for new undertakings in ield of rehabilitation in some overseas ns. The U.S. Department of State se- d Goodwill Industries for one of its re overseas presentations of typically rican institutions. Representatives of six assies were present when the State De- nent's Asiatic Information Service made res at Washington Goodwill for the doc- ntary presentation.

odwill, celebrating its fiftieth anniver- this year, released its 1951 report in con- on with Goodwill Week, May 4-10. en million hours of employment and ing were furnished to handicapped last with nearly nine million dollars of es paid.

Methodist minister to a needy parish on on's South Side, Dr. E. J. Helms, found- Goodwill in 1902. He was opposed to the ept of "hand-out" charity and started self-help program. Today, Goodwill has autonomous organizations over America, is becoming a world-wide social service rehabilitation program.

anco Asks Safeguards For iritual Principles

ADRID — The program of the West must ude "all of the safeguards for the spirit- principles which are the main source of strength," General Francisco Franco the Spanish parliament recently. "Com- nist atheism," General Franco said, ould not be countered by agnosticism, by paying due tribute to the paramount ortance which religion should have."

he Spanish ruler said that "mixed Marx- " is not the answer to the Leninist- inist interpretation of bolshevism. Nor "socialism tainted with Marxism" the per counter for communism, he said. "It ecessary to oppose communism," General Franco added, "with a religious affirmation of the value of the human personality, a complete rejection of materialism and the implicit recognition of the need to administer justice and the state by means of spiritual institutions."

On A Wide Circuit

W. W. Reid

"What An American Flag Means to Me"

Charles Halmai and his wife came to America as "delayed pilgrims" from Hungary. They live in Norwalk, Conn., attend First Methodist Church, and are respected citizens of their community. In a class in Americanization, Mr. Halmai wrote the winning essay on "What an American Flag Means to Me." He said:

"Forty-five years ago a very ambitious little boy began to collect stamps of faraway lands and foreign countries. The world began to reveal its secrets to him, who scarcely knew anything about the 'other side' of the earth. Though he knew about people living there with their heads downward, he wondered how they managed not to fall from the globe into the darkness, into the space.

"The star-spangled banner at this time meant no more to him than the palm-tree from Ceylon, the pryamid from Egypt, the kangeroo from Australia. Eevery stamp was a tiny window through which he was allowed to throw a glance at exotic lands and at interesting people.

"Ten years later in his college years he knew much more about the earth, foreign countries, and their flags. He learned the meaning of the stars and stripes too. He was aware that behind this flag lay a great country with unlimited possibilities for a bold man and a young and strong nation. The opportunity to prove its strength was given to the nation in World War I. It was young America who won the war, its physical strength, material abundance and industrial capacity having been the deciding factor. In a short time President Wilson raised high the American flag, promising peace for all. To me and a million people in Europe it became the only hope for a better and peaceful world. Unfortunately what we had hoped for failed. The wonderful flag disappeared, and our best hopes with it. We had to wait twenty long years — years of pain and struggle — until we could see the American flag rise again.

"When two monsters began fighting for life and death, unfortunate little Hungary lay between them. First the Nazis and then the Reds stamped on it. . . . The nation of the flag was faraway, its heart even further. But its fist, the fighting forces, were here. It happened often when we were praying for mercy and help, down came the thundering bombs from a merciless heaven, killing friend and foe alike.

"Though the war ended, the hell on earth remained — and we in it. Our first glimpse of hope from that 'Country of Liberty' was revived when Congress passed a law enabling some 100,000 D.P.'s to enter the United States. Three long years of waiting passed. Finally we were interviewed many times, registered, examined, investigated, studied, vaccinated, inoculated, X-rayed. . . .

"At last the embarkation center near Bremen, Germany, opened its gates. After the long, tiresome day, sounds of a band came to my ears. The first thing my eyes discovered was a high pole — higher than I had ever seen before. Around the pole were D.P.'s, listening to music by a band in fine American uniforms. This was the first time I heard the American national anthem and witnessed the daily flag parade. This was the first time I felt strongly that this great symbol meant so much more to us than ever before. I wasn't able to speak for emotion.

"In the old world we had lived in sorrow and misery; here we have the right to pursue happiness. We left there the ruins and the hatreds, and came to the land of skyscrapers and good-will, and 'keep smiling.' We found here love and the Christmas season, and left there the forbidden Christmas holiday. We found personal freedom and security. Here is the law of love from Jesus Christ; there rules the anti-Christ. . . . This and even more is what the American flag means to me and my family."

• • • • • •

"We all love our church and obey the same Lord. But unity does not grow out of uniformity; it grows out of resolved conflict. We have room, thank God, in Methodism, for the conservative and the liberal and also for that vast multitude who are more interested in fighting the good fight than they are in fighting their fellow Methodists."

* * * *

From the Episcopal Address delivered at the General Conference of The Methodist Church, 1952.

• • • • • •

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Opposes Religion In Public Schools

SCHENECTADY, N. Y. — Dr. Hollis L. Caswell, dean of Teachers College, Columbia University, said that national unity may be endangered and religious intolerance encouraged if religion is introduced into the public schools. Dr. Caswell spoke at Union College, where he delivered the annual Steinmetz memorial lecture.

He said current criticism that the public schools do not give enough attention to religion is a "great reappraisal of, and threat to, some of the most valuable features of public education." The educator said that the public schools had contributed greatly over the years to national unity and to the acceptance of differences of religion.

"If the thousands of immigrant families who poured into this country had sent their children to parochial schools — each with others of their own faith — I believe it would have slowed their assimilation immeasurably," Dr. Caswell said. Efforts to satisfy the critics by injecting into the public schools instruction relating directly to religious beliefs are "dangerous," Dr. Caswell said.

"Our people still differ tremendously on religion," he said. "It would be impossible, I believe, to teach religion without violating the conscience of some parents. This is an area where it would be easy for the majority of parents to infringe on the religious freedom of the few."

At the same time, Dr. Caswell made it clear that he believed the public schools, while avoiding direct instruction in religion, should give "appropriate emphasis" to common moral values. He also declared that it would be "intolerable" to force parents who believe in parochial education to send their children to the public schools.

Turning to proposals that public funds be allotted to private schools — religious or otherwise — Dr. Caswell said: "Public funds should be used for public education."

Girard Honors Clergyman

PHILADELPHIA — Alumni of Girard College, wealthy school for poor fatherless boys that has a "taboo" against clergymen, have named a minister as "the alumnus of the year." Dr. Stanley R. West, rector of Calvary Episcopal church, Conshohocken, Pa., is the first clergyman recipient of the award in its 19-year history.

Stephen Girard, Philadelphia's mariner prince who left his huge fortune to found the school in 1847, decreed that no clergymen should be permitted to visit the school officially or to conduct religious services. The prohibition is still observed, but chapel services are conducted regularly by the faculty and by visiting laymen.

Dr. West was graduated from Girard in 1899, and from the Philadelphia Divinity School in 1911. He has served on the standing committee of the Pennsylvania Episcopal Diocese since 1939.

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Because of a Chance Remark

Every once in a while, someone mak chance remark which starts a chain thoughts and memories that lead throug maze of years and a gallery of pictures. long ago a niece gave me a lovely geran plant. She said the name was "Ha Thought."

As she handed it to me, in its pot, husband said, "I thought geraniums alv had to be in tomato cans." As I looke the deep-green bordered leaves with creamy centers, I felt that I was at once a train going from 125th Street to the Gr Central Station in New York City. I looking out of the window and catch glimpses of puny little geranium plants sta ing on window ledges of crowded tenen houses. Once I saw a feeble little sca blossom, nodding toward a row of fa denim overalls and dingy calico aprons ha ing on a clothes line high above the nar street.

Someone in those sunless rooms was rea ing for beauty; watering and loving i bloom a tiny little plant. How many ti a day, I wondered, did a woman or ch go to the window, look at that bit of Go earth, and go back to the interior of w they called "home," a little bit stronger a happier. I repeated the verse from D Burnet's poem, "From an 'L' Windo which says:

"And then a child, with eyes to brea my heart,
Leaned from a window and with hand that shook
Poured water on a dead geranium —
And that alone was worth a wise man's book."

Then, as that chance remark kept runni through my mind, I remembered that my s ter smiled condescendingly when she w visiting me, from her home in San Francis and saw what she called my "foot-high ge aniums." Later I understood her pity f my plants, or rather for my love of the when I saw the geraniums in her back ya flaunting their glorious blossoms in the se ond floor windows.

I didn't envy her in the least; she had n need to care for her plants — the climat the fog which came in like rain every afte noon from the Pacific, and the natural fe tility of the soil, did all her work for her.

All the way from Plymouth Rock to t Golden Gate, there are women giving tend care to little plants that bring a spot beauty to places where it would not oth wise be. Whether in granite urns in fro of stately mansions, or on a narrow windo ledge, the geranium is the American symb of love and cheer.

eral Aid Parochial Schools

TERBURY, Conn. — Representatives of ts of Columbus councils in Connecti- meeting in annual convention, voted to st federal aid for parochial schools. ey passed a resolution urging President an and Congress "to grant federal aid school children without discrimination y grounds."

hop Urges White Churches oint Negro Pastors

RCESTER, Mass. — Methodist Bishop Wesley Lord of Boston said in an ad- that white churches should consider nting Negro pastors when vacancies . He said that if just one church would nt a Negro clergyman to be its pastor, color line would be forgotten in a h."

hop Lord said he recently learned that pastor of a New England Methodist ch was planning to request a Negro as- te pastor. "Should this materialize," he "the ice will be broken and we may ex- the appointment of other Negro minis- to white congregations."

Why should the church be afraid to do a thing?" Bishop Lord asked, adding he would do all in his power to pro- the appointment of qualified Negro rs to white churches. He pointed out the Church's General Conference which recently in San Francisco had acted to the denomination's segregation setup, had gone on record as urging an end to discrimination.

shop Lord delivered his address to the England Conference of The Methodist Church, which met concurrently with an inter-church convocation marking the 50th anniversary of the Massachusetts Council of Churches. His subject was, "Patience Is Not Always A Virtue." Discrimination by white churches against Negro pastors was just one of the things about which he was impatient, Bishop Lord said.

"I am also impatient," he added, "with those who pay lip service to the church unity movement. I am impatient with lots of talk on the subject and not too much intention." He said that too much money is being spent on councils and meetings on church union "without sincere intention."

The bishop said he also was impatient with laymen "who sentimentally try to preserve dying churches without regard for surveys of population shifts," and with laymen who join groups whose purpose it is to smear good men working consistently for Christian ideals. "A man is not a communist," he said, "because he wants better housing or improved working conditions for labor; he is a Christian."

Melish Supporters Win

GARDEN CITY, N. Y. — A proposal to empower the bishop of the Long Island Episcopal Diocese to oust the Rev. William Howard Melish from the "vacant" pulpit of Holy Trinity church, Brooklyn, was rejected by delegates to the annual diocesan convention. The convention's action was a victory for Mr. Melish's supporters.

Mr. Melish has been conducting services in the Brooklyn church since 1949, when Bishop James P. DeWolfe ousted his father, Dr. John Howard Melish, now rector emeritus. The elder Melish was removed for condoning the alleged left-wing "outside activities" of his son.

Following a refusal by the United States Supreme Court to review the ouster upheld in the lower courts, the younger Melish was formally nominated by the vestry to succeed his father. His nomination was rejected by the bishop early this year, however, leaving the pulpit officially vacant.

Under canon law, Mr. Melish can continue to conduct services and serve as spiritual leader of the congregation as long as he is not officially named rector by the vestry in defiance of the bishop's objection.

Commenting on the convention's action, Bishop DeWolfe said that he did not approve of the canon "in its present form," but he added that he belived the matter could best be dealt with by the General Convention of the Protestant Episcopal Church, which meets in Boston in September.

The Massachusetts delegation, however, has already stated its intention to introduce a proposal that would — contrary to the Long Island one — strip the bishops of their present power to veto or restrict the election of a rector.

Twin Area Calendar

(Boston and New York Areas)

June 4-8 — New England Southern Conference, Trinity Church, New Bedford, Mass.

June 8 — Methodist Student Day.

June 11-15 — Northeastern Jurisdictional Conference, Harrisburg, Penna.

June 16-21 — Northeastern Jurisdiction W. S.C.S. school of missions and Christian service.

June 20-27 — N. H. Conference M.Y.F., annual Institute, Geneva Point Camp, Winnepesaukee, N.H.

Miscellaneous Advertisements

Boston University graduate, S.T.B., Ph.D., chairman of Department of Philosophy and Religion, Hamline University, and minister of First Methodist Church, St. Paul, desires use of parsonage in exchange for preaching all or part of August in New England. Contact Dr. William E. Kerstetter, Hamline University, St. Paul 4, Minn.

COTTAGE FOR SALE — 35 Central Ave., Asbury Grove, Mass. Price, $500. Contact Mrs. Grace E. Thurston, 35 Willow Ave., West Somerville 44, Mass. Phone SO 6-0873.

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